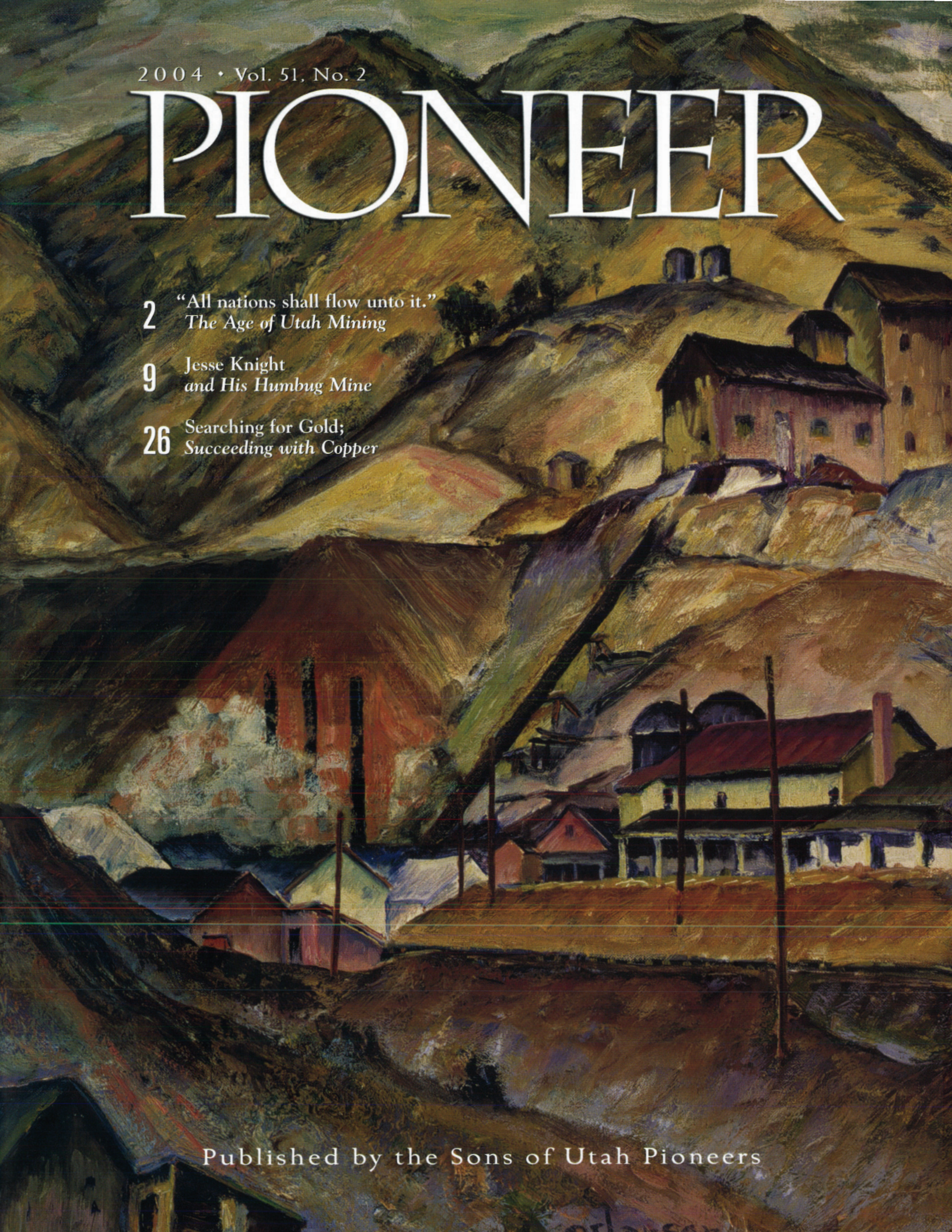


The background of the cover is a painting of a mining town. In the foreground, there are several small, simple houses and buildings. In the middle ground, there are larger, more complex structures, including a prominent building with a red roof and a chimney. In the background, there are large, rugged mountains with some snow or light-colored patches. The overall style is impressionistic, with visible brushstrokes and a rich, earthy color palette.

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PIONEER

2 "All nations shall flow unto it."
The Age of Utah Mining

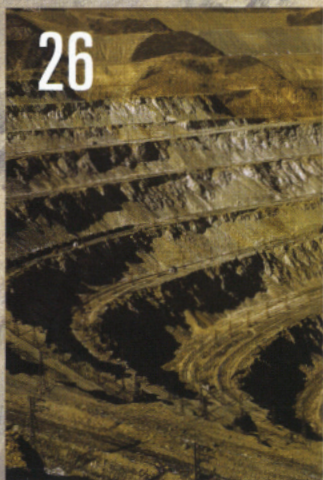
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The National Society of Sons of Utah Pioneers honors early and modern-day pioneers, both young and older, for their faith in God, devotion to family, loyalty to church and country, hard work, service to others, courage in adversity, personal integrity, and unyielding determination. Pioneer Magazine supports the mission of the Society.

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President's Message

By Kent V. Lott

Mining in the Intermountain West

The pioneers came to the mountains of the West for something most precious to them—peace and freedom. Their leaders cautioned against the “gold fever” that was rampant on the slopes of the Sierra Nevada. Most followed this counsel, and there was no great rush to become involved in getting rich by mining. Agriculture was enthroned as the temporal pursuit that would be the basis of the economy and their prosperity; this was followed closely by home manufacturing. There was, of course, the active implementation of measures to become as self-sufficient as possible as soon as possible. Some mining came into play very early on for this purpose, but it was initially limited to mining for coal and iron in the early 1850s. More important than economic independence, true riches were considered to be the riches of eternity—knowledge, wisdom, and righteousness.

In the latter part of 1863, the first steps were made to open up Utah mines for gold and silver. This was initiated by non-Mormons, which was not surprising given the general feeling on the part of the Mormons concerning the active pursuit of riches by digging for precious metals.

General Patrick E. Connor, the commander at Camp Douglas, took an early interest in opening up mining in the Territory. He became aware of the presence of precious

metals in the mountains and was instrumental in opening a mine in Bingham Canyon known as the Jordan. He also wrote some mining laws, which were adopted at a miner's meeting held at Archibald Gardner's Mill on the Jordan River.

Connor and his associates established a newspaper known as the *Union Vedette*. The first issue of this paper was on November 20, 1863; it contained a circular letter from General Connor concerning the mines and mining interests of Utah. The opening paragraph of this letter states, “The general commanding the district has the strongest evidence that the mountains and canyons in the Territory of Utah abound in rich veins of gold, silver, copper and other minerals, and for the purpose of opening up the country to a new, hardy, and industrious population, deems it important that prospecting for minerals should not only be untrammelled and unrestricted, but fostered by every proper means.”

Connor believed that it was important to invite a “large Gentile and loyal population” to populate Utah so that a check could be placed upon the “absolute and tyrannical

control of temporal and civil affairs” by the Mormon authorities.

Despite Connor's efforts, the growth of the mining industry was gradual and didn't become a major factor until the coming of the railroad. However, the differences of opinion and approach concerning early temporal pursuits between Mormons and non-Mormons were major and played a significant part in the further development of Utah history. Eventually much wealth was taken from the ground, fortunes were made, and the mining industry was long an important part of the economy of Utah.

Most, be they Mormon or Gentile, were impacted in some way by mining. My own father was born in Eureka, Utah, because his father was working in the mines at Eureka at the beginning of the twentieth century. Among my prized historical records are two original photographs of my grandfather as a young man in a mine in Eureka. Another is a picture of him standing in front of the small frame home in Eureka, where my father was born.

The history of mining in Utah, and in the Intermountain West, is an important part of our heritage. ▀

National SUP president Kent Lott with wife, Iris, participating in the Days of '47 Parade.

Photo by Ryan Long.



A painting of a mountain landscape. In the foreground, there is a rocky, brownish-green hillside with sparse vegetation. In the middle ground, a city with red-roofed buildings and a prominent white church tower is visible. The background features large, rugged mountains with snow-capped peaks under a blue sky. The text "All nation" is written in a red, cursive font across the upper part of the image.

"All nation"

By Jennifer Weiler

The Age of Utah Mining

shall flow unto it."

"It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it."

—Isaiah 2:2–3

The Salt Lake Temple walls are made from massive granite boulders wrenched from the Wasatch mountains. The stones were blasted, cut, dug, chiseled, pried, and hauled to the valley to create "the mountain of the Lord's house," and when the beautiful Salt Lake Temple was dedicated, it received national attention. It is the temple of all temples and its granite spires are recognized worldwide. Many came and still come to the Salt Lake Valley to worship in the temple and "lay up treasures in heaven." They invest in the spiritual resources in the "mountain of the Lord's house" and find that worship in the Lord's temple—now, as it was years ago—a defining spiritual experience.

But the same mountains that yielded the granite for the sacred Salt Lake Temple also offered resources to a far different congregation. This new group of believers sought the more immediate and earthly treasures of copper, silver, gold, zinc, and coal; they found them in the Wasatch and Oquirrh ranges. Utah was a territory rich in mineral resources, and despite reluctance and resistance from early Church leaders, mining chiseled its way into the economy of the Salt Lake Valley.

Wedges driven into a granite block (pictured below) show how the stone was cut for the building of the temple.



**The coming of the railroad
had an immediate
economic effect on Utah by
providing the means for
mining to become a major
industry in the state. During
the first year of operation,
Utah mines shipped 10 tons
of ore out of state.**

MINING AS A MAJOR INDUSTRY

When the railroad reached Salt Lake, the mining boomed. It became a major industry in the state, second only to agriculture, with the Oquirrh and Wasatch mountains holding some of the hottest mining property in the nation."¹ And the nation couldn't seem to get enough of Utah minerals.

"In the 1870s Utah produced 15 percent of the nation's silver, and in the 1870s and 1880s, between 20 and 50 percent of the nation's lead. Coal production in Utah increased more than ten times between 1900 and 1920, while by 1910, Utah mines were producing more than \$16 million of copper a year."²

The mountains the Saints had escaped to, and from which they built their temple, were calling to the world. Finding that their isolated, desert valley was tucked next to a venerable repository of valuable minerals, the Saints worried about how outsiders and Gentiles would again affect their futures. After being persecuted, oppressed, and

harassed until they fled their homes and farms in Nauvoo, the newly settled Mormon community had hoped for separation in the Salt Lake Valley. They came seeking peace and seclusion to worship and live as the "peculiar people" they were.

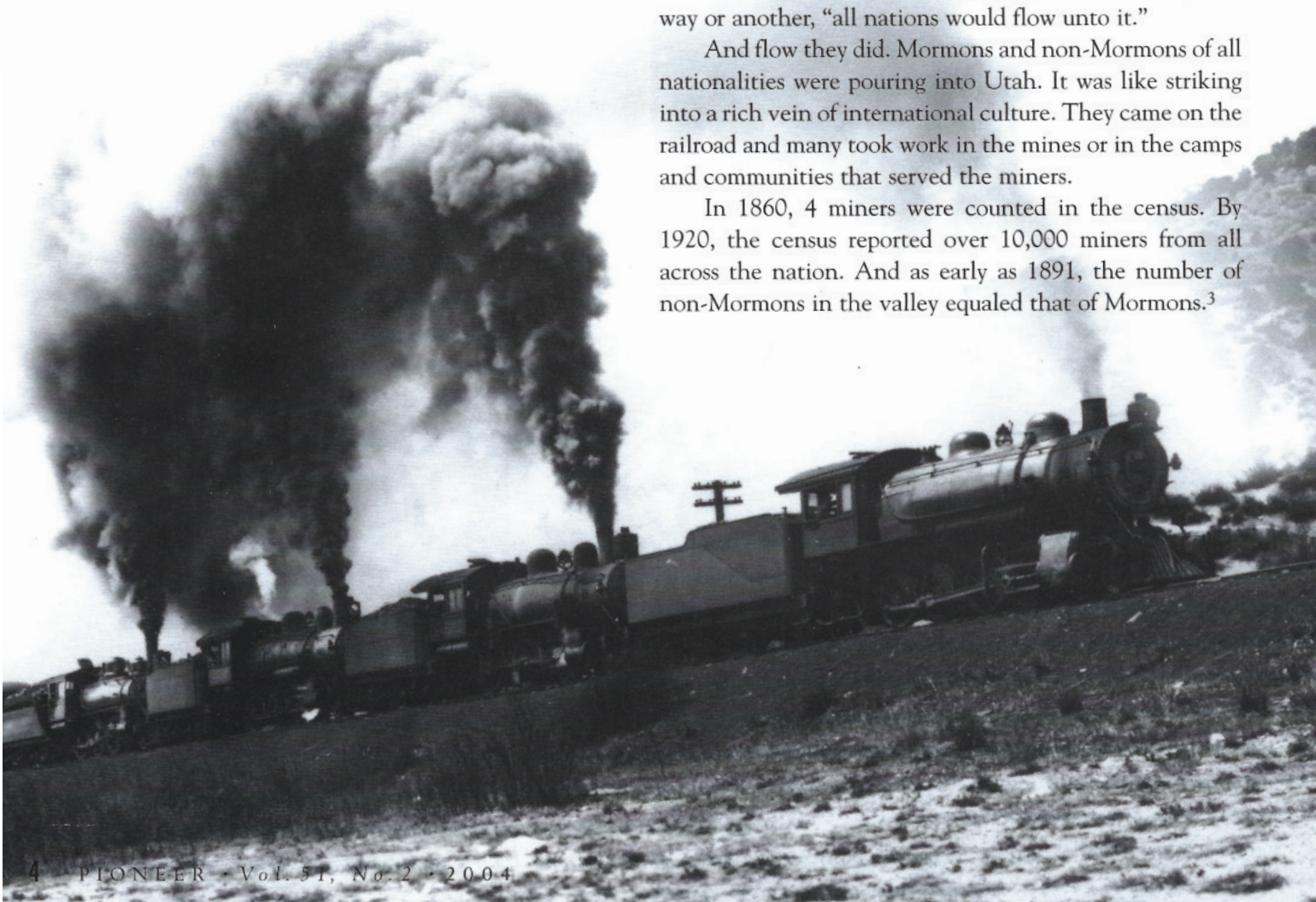
THE END OF ISOLATION

Mining brought the end of the isolation the Mormons struggled so hard to find and which they only reluctantly gave up. But even as the world approached, Church leaders continued to

urge the Saints to stay the course. Brigham Young and others went to great lengths to protect the pioneer flock from the world's invasion, with sermon after sermon encouraging self-reliance and economic independence. But Salt Lake City was never meant to be a completely autonomous society. Isaiah had prophesied as much. He foretold of a temple in the mountains, and as unlikely and unbelievable as it seemed in that day, a great granite temple did rise from the desert of Salt Lake Valley. Inevitably, one way or another, "all nations would flow unto it."

And flow they did. Mormons and non-Mormons of all nationalities were pouring into Utah. It was like striking into a rich vein of international culture. They came on the railroad and many took work in the mines or in the camps and communities that served the miners.

In 1860, 4 miners were counted in the census. By 1920, the census reported over 10,000 miners from all across the nation. And as early as 1891, the number of non-Mormons in the valley equaled that of Mormons.³



The Utah mining industry was a remarkable calling card to the world and was one more way divine destiny shaped the Salt Lake Valley.

THE CHURCH'S STAND

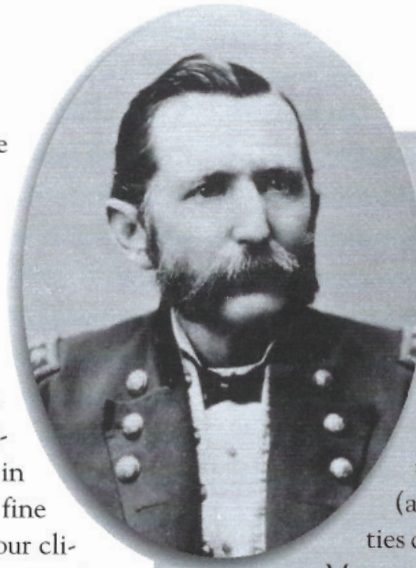
Church leaders opposed most mining propositions and spoke out against the temptations of searching for gold and silver. Brigham Young taught, "Can you not see that gold and silver rank among the things that we are the least in want of? We want an abundance of wheat and fine flour, and of every choice fruit that will grow in our climate: we want silk, wool, cotton, flax and other textile substances of which cloth can be made." He also counseled, "We have prayed all the time that the Lord would shut up the mines. It is better for us to live in peace and good order, and to raise wheat, corn, potatoes and fruit, than to suffer the evils of a mining life."⁴

Early leaders knew that mining had its place in society and had encouraged mining on a small scale. Communities needed stones and clay for building. They also needed lime for mortar, coal for heating, lead for ammunition, and iron for tools. Brigham Young wrote, "We want the coal and the iron that are concealed in these ancient mountains, the rock from our quarries: these are the great staples to which kingdoms owe their existence."⁵

It was the "gold and silver fever" that the leaders abhorred. They believed developing mineral resources on a large scale had a disintegrating moral influence on a society, so sermons were given to bolster the tired and tempted settlers. "Instead of hunting gold we ought to pray the Lord to hide it up. Gold is not wealth, wealth consists in the multiplication of the necessities and comforts of life. Instead of hunting gold, go and raise wheat, barley, oats, get your bread and make gardens and orchards and raise vegetables and fruits that you may have something to sustain yourselves and something to give to the poor and needy."⁶

DIFFERING ATTITUDES

Most of the settlers continued to work their fields and patiently look forward to an improved lifestyle. Only a few succumbed to "gold fever." But the fever would not break. As the smoke plume of the railroad approached the Salt Lake Valley, differing attitudes about mining eventually surfaced among the Mormon leadership. William Godbe, a prominent Mormon merchant and confidant of Brigham Young, was one of the outspoken "liberals" campaigning for the development of mining in the valley. He believed the mining industry could have a very positive impact on



Colonel Patrick Connor

is called the "father of Utah mining," but he certainly wasn't a fatherly figure to the early settlers. He had a well-developed dislike of the Mormons. In 1863, he and his union troops at Fort Douglas (assigned to keep Indian hostilities down and "to keep an eye on the Mormons") were fed up with the Saints.

Insults had passed between the two groups, and Brigham Young and his followers responded to the poor treatment by sometimes restricting the sale of goods and grain to the army. What was sold, Connor deemed "enormous and outrageous" in price.

When argentiferous ore (silver combined with lead-sulphide) was discovered twenty-five miles southwest of Salt Lake City, the malicious Connor, along with the Third California Volunteers—veterans of the California and Nevada gold rushes—were delighted to encourage exploitation of the discovery. Thinking a mining boom would overwhelm his pious neighbors, Connor wrote:

"I have bent every energy and means of which I was possessed towards the discovery and development of the mining resources in the Territory. My policy has been to invite a large Gentile and loyal population, sufficient by peaceful means and through the ballot box to overwhelm the Mormons by mere force of numbers and wrest from the church—disloyal and traitorous to the core—the absolute and tyrannical control of temporal and civic affairs."⁷ ▣

economic development. He wrote:

"We are one of Nature's vast mineral storehouses—a mineral Territory in fact. We have mountains of coal, iron, and lead, and enough copper and silver to supply the world—to say nothing of the more precious metals. Here, then, is our specialty written on the face of the country—a department in which we can compete with almost any part of the world and keep alive all our other industries as well. Here is the opening for our enterprise."⁸



These “liberal” views did little to immediately change the Mormon economic policy from a tightly reined, independent, theocratic commonwealth. Still determined that their Promised Valley would not be converted into a rip-roaring mining camp, Church leaders reluctantly agreed that “if the mines must be worked it is better for the Saints to work them than for others to do it.”⁹ Mining laborers were paid favorable wages and the church saw no reason for mine owners to bring in additional unwanted outsiders when a capable labor force already existed in the valley. Mormon leaders emphasized that the Utah mines must be used to build up the kingdom.

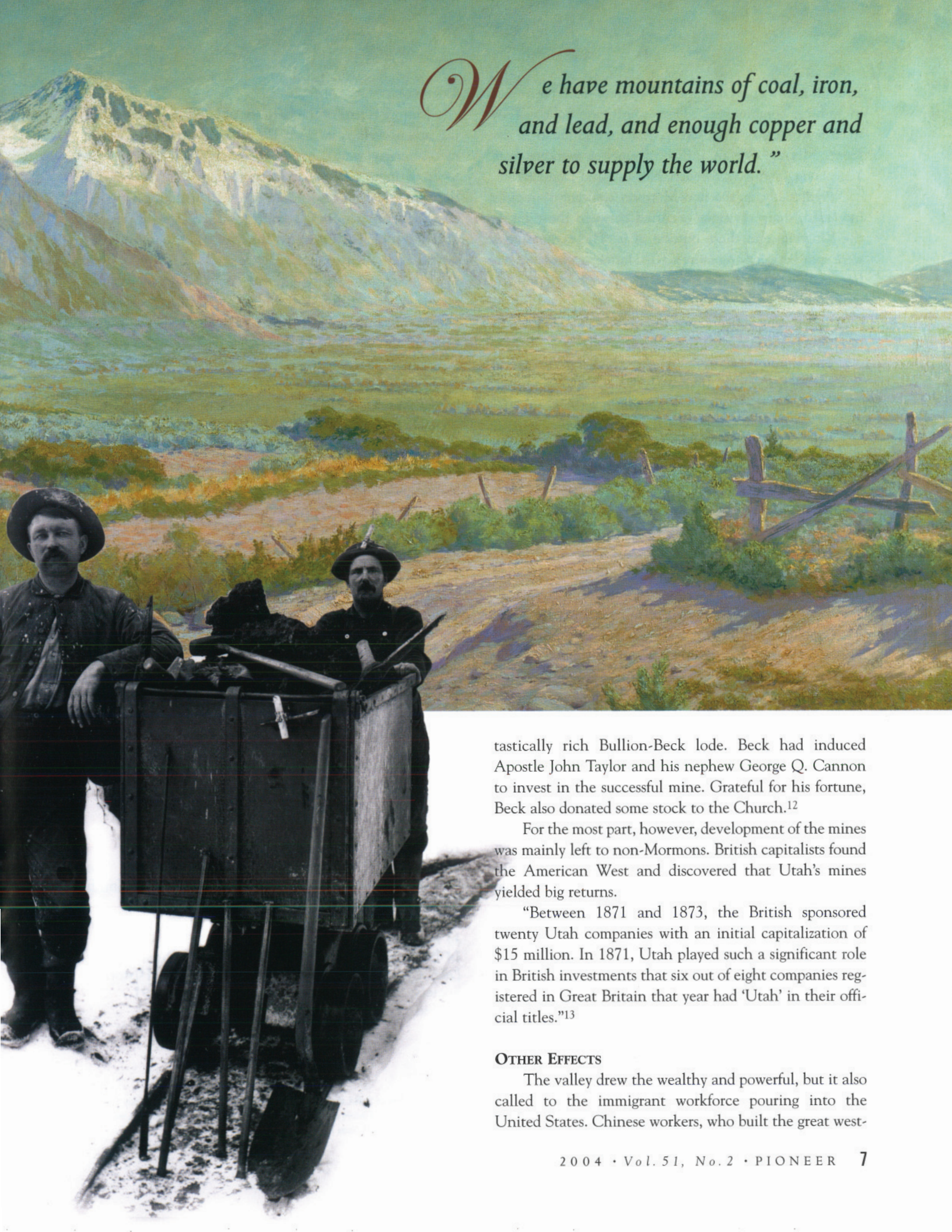
“Mormon workers were requested not to go to the mines without getting the permission of their bishop, who would ascertain if their labor was needed in the village; they were told not to partake of the vices of the Gentiles with whom they associated; and they were advised to work for cash rather than in speculative mining claims. The

cash, it was suggested, should be used in paying the government for their lands, importing breeding stock, and buying agricultural machinery.”¹⁰

CASHING IN

Mormons eventually cashed in on the mining boom, most as miners. “Perhaps 40 percent of the miners were Mormons, many of them farmers who took jobs during the winter or during slack seasons as an extra source of income rather than a profession.”¹¹

A few prominent Mormons found wealth from investing in mines. William Jennings, whose store provided the first home for ZCMI, made a fortune in the Germania smelter and in a number of mines. John Beck, a Mormon convert from Germany, staked a claim in a bushy gulch below the Eureka Hill Mine. Beck was labeled the “Crazy Dutchman” because it was thought only a madman would prospect in such an unlikely spot. He discovered the fan-



*We have mountains of coal, iron,
and lead, and enough copper and
silver to supply the world."*

tastically rich Bullion-Beck lode. Beck had induced Apostle John Taylor and his nephew George Q. Cannon to invest in the successful mine. Grateful for his fortune, Beck also donated some stock to the Church.¹²

For the most part, however, development of the mines was mainly left to non-Mormons. British capitalists found the American West and discovered that Utah's mines yielded big returns.

"Between 1871 and 1873, the British sponsored twenty Utah companies with an initial capitalization of \$15 million. In 1871, Utah played such a significant role in British investments that six out of eight companies registered in Great Britain that year had 'Utah' in their official titles."¹³

OTHER EFFECTS

The valley drew the wealthy and powerful, but it also called to the immigrant workforce pouring into the United States. Chinese workers, who built the great west-

ern railroads, arrived to mine and operate small businesses in mining communities. They were soon followed by smelter workers of Slav, Greek, Italian, and Japanese descent. Murray saw an influx of smelter workers from Yugoslavia, Germany, Sweden, Norway, and Denmark.¹⁴

Predictably, as the non-Mormon community rapidly increased, sharp divisions occurred between those inside the Kingdom and those outside of it. The communities were split between the more settled farmers, whose activities revolved around the LDS wards and schools, and the industrial workers, who found support and friendship in the proliferating coffeehouses and saloons. Social and cultural acceptance on both sides was still far off.

The mining industry was also changing the moral makeup of the state just as early leaders had predicted. Sandy City felt the impact of silver mining at Alta, and the farming town changed to suit the clientele, for on their days off, "the miners hit the town, patronizing Sandy's many hotels, boarding houses, saloons and brothels."¹⁵

Alta itself at the end of the 1870s boasted between eight and nine thousand residents, who were accommodated by "more than twenty-six saloons, 180 houses, five breweries, hotels, stores and even a city hall. But after the Emma Mine was exhausted, Alta's population declined significantly."¹⁶

Bingham, like Alta, sprang up around the mines without a stable core of farmers and townspeople. The houses, shacks, and tents along the narrow canyon walls were soon interspersed by a rowdy collection of boarding houses, hotels, saloons, and brothels. For decades, Bingham was governed with frontier justice that was upheld by mining camp common law.

SCANDALS AND OTHER DANGERS

Other results of the mining communities were negative as well. Mining scandals commonly swindled investors, promoting high profits with glowing lies. A number of operations proved to be nothing more than worthless scraps of paper. And smelters polluted streams and air.

Conditions were dangerous in the mines. Miners were exposed to poisonous gases, extreme heat, lung destroying dust, falling rock, and caving tunnels. Companies exploited their labor forces and wouldn't pay them. Some mines failed in spite of high hopes, and mines closed when ore bodies gave out, leaving many without work.

CONCLUSION

Mining is part of the heritage of Utah. It has its glowing side as well as its dark. But Utah continues to feed a metal-hungry world. Immense mines are changing the faces of mountains as modern miners look deeper for the natural resources countries are demanding. Copper, coal, and other minerals continue to be sought, found, dug, and sold. The boom may be over, but the industry remains, as do the people.

The offspring of the international labor forces that descended on the Salt Lake Valley are settled and staying in communities throughout the state. Relations between cultures are always vulnerable to varying degrees of change and acceptance. Progress and setbacks are made daily. But the establishment of diverse cultural neighborhoods in the valley are a testimony of the truthfulness of Isaiah's prophecy. The prophecy was also fulfilled when the gray granite walls and spires of the Salt Lake Temple were dedicated over one hundred years ago. Nations are here in Utah and the temple welcomes all those willing and worthy. Those who enter there find gold mines beyond compare. ■

Notes

1 Thomas G. Alexander, *Utah The Right Place, The Official Centennial History* (Salt Lake City: Gibbs Smith Publisher, 1995), 148.

2 John S. McCormick, *The Gathering Place: An Illustrated History of Salt Lake City* (Salt Lake City: Signature Books, 2000), 35.

3 Ibid.

4 Leonard J. Arrington, *Great Basin Kingdom: An Economic History of the Latter-day Saints, 1830-1900* (Lincoln: University of Nebraska Press, 1966), 242.

5 Ibid., 203.

6 Ibid., 203.

7 Ibid., 202.

8 Ibid., 244.

9 Ibid., 242.

10 Ibid., 243.

11 Thomas G. Alexander, *Utah The Right Place, The Official Centennial History* (Salt Lake City: Gibbs Smith Publisher, 1995), 170.

12 Ibid., 171.

13 Ibid., 164.

14 Linda Sillitoe, *Welcoming the World: A History of Salt Lake County* (Salt Lake City: Utah State Historical Society; Salt Lake County Commission, 1996), 91.

15 Ibid., 72.

Pioneer Spotlight

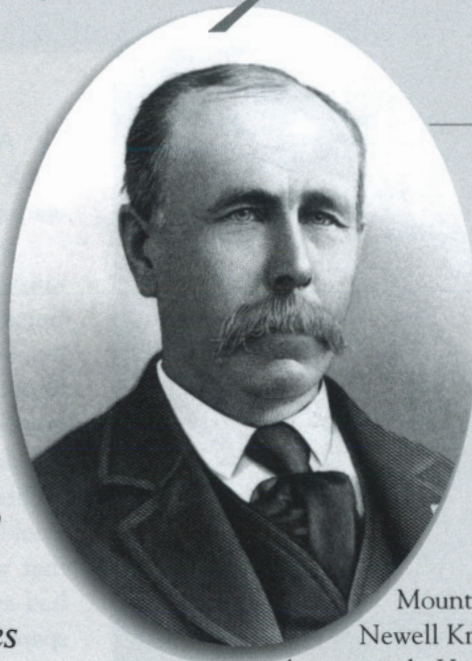
By J. Michael Hunter

Jesse Knight and His Humbug Mine

The story of Jesse Knight's Humbug Mine is now legendary in Utah. It is a true American rags-to-riches story with a twist.

Born in Nauvoo, Illinois, on September 6, 1845, Jesse was the son of Newel and Lydia Knight. Newel was one of the earliest members of the LDS church. In fact, the first recorded miracle in the Church took place when an evil spirit attacked Newell while he was investigating the Church. Joseph Smith cast out the evil spirit, and Newell and others of his family soon after were baptized.¹

The Knight family moved to Kirtland and afterwards to Missouri, where they suffered great persecution, resulting in the death of Newell's first wife, Sally Coburn, in 1834. Newell then moved to Kirtland to help build the temple. There he met Lydia Goldthwaite, and they were married by Joseph Smith. The Knights returned to Missouri only to be forced out in 1839. They settled in Nauvoo, where Jesse was born. Mobs forced the Saints out of Nauvoo in 1846. In the long and arduous process of crossing the plains to the Rocky



Mountains, Newell Knight became sick. He died in Nebraska on January 11, 1847. Jesse was only a little over a year old at the time.²

Lydia left Nauvoo with seven children—one stepchild, son of Sally Coburn, and six of her own—moved to Winter Quarters, then Kanesville, and on to the Salt Lake Valley in 1850. Lydia worked as a schoolteacher to support the family. They eventually settled in Provo. Jesse's childhood was dominated by poverty and hardships. He would gather pigweed and sego roots to help feed the family. Lydia made his cloths from coarse homespun and sacks. Jesse received no formal schooling, but worked from an early age at logging, freighting, dairying, and ranching. On January 18, 1869, at twenty-three, he married Amanda McEwan. By the early 1870s, Jesse and his family (which would eventually include six children) had settled on a ranch in Payson.³

The people of Utah County knew Jesse Knight as a cattle buyer, rancher, and trader. He gained a reputation not only for being fair, but

for being generous. He often paid widows and the impoverished more than they asked for their calves. His kind, generous nature eventually earned him the title "Uncle Jesse." Unlike his faithful parents, however, Jesse did not participate in religious activities. In fact, he often opposed the organized religion of the Latter-day Saints.

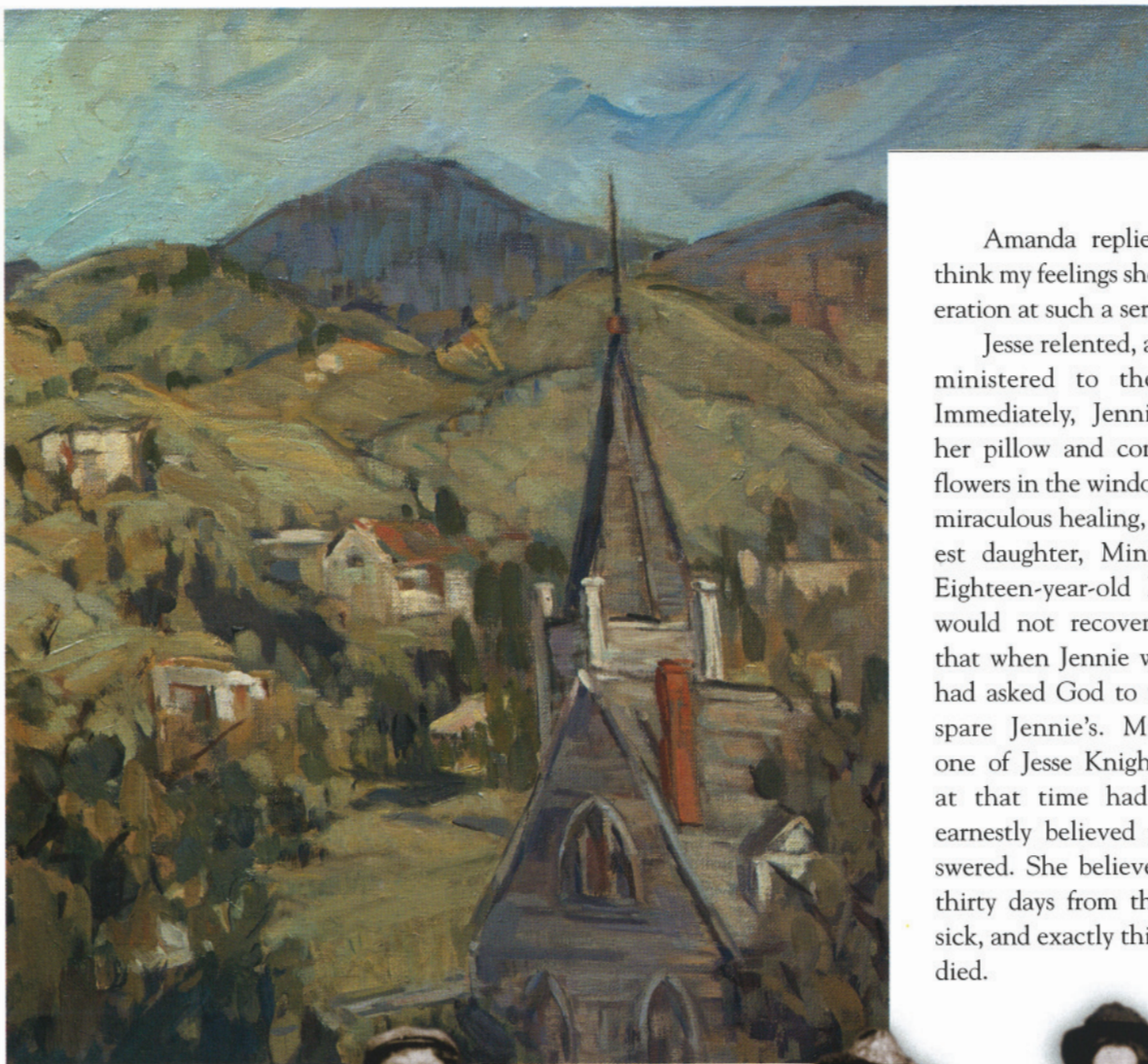
On Lydia's last visit to Jesse's home before her death, Jesse said, "Mother, how is it you are not preaching to me as you usually do?"

Lydia answered, "Jesse, I have prayed in the [St. George] Temple for my children many times and on one occasion the Lord made known to me that I was not to worry about you any more, that you would one day understand for yourself."

"Mother," Jesse said, "I know you must be mistaken, for I'm further from the Church now than I have ever been before."

Lydia replied, "I don't care what you say, I know you will one day see the Gospel for yourself, and I never intend to argue again with you about religion."⁴

Jesse's religious awakening came with the sickness of his youngest daughter, Jennie. The drinking water at their Payson ranch had become contaminated by a dead rat. Two-year-old Jennie's fever was so high the doctor said she was sure to die. Amanda decided to call for the Church elders to come and bless her daughter. Jesse said, "No, it would be hypocritical, now that the doctors have given her up, for me to resort to such a thing." He added, "I have no faith in the Church."



Amanda replied, "I have, and think my feelings should have consideration at such a serious moment."

Jesse relented, and the elders administered to the afflicted girl. Immediately, Jennie rose up from her pillow and commented on the flowers in the window. Soon after the miraculous healing, the Knight's oldest daughter, Minnie, became ill. Eighteen-year-old Minnie felt she would not recover. She explained that when Jennie was very bad, she had asked God to take her life and spare Jennie's. Minnie, the only one of Jesse Knight's children who at that time had been baptized, earnestly believed prayers were answered. She believed she would die thirty days from the time she took sick, and exactly thirty days later, she died.

The Tintic Mining District, southwest of Utah Lake on the southern reaches of the Oquirrh Mountains, proved to be one of the most stable of the mining boom. Tintic miners (pictured right) produced minerals equal in value to those from Park City, ranking second only to Bingham Canyon. In quick succession in January and February 1870, prospectors discovered the Black Dragon, Mammoth, and Eureka. Eureka (pictured above) became the financial center for the Tintic Mining District.



The Sunbeam Mine was the first mine discovered in the area and led to the formation of the Tintic Mining District in 1869.

Jesse Knight then remembered that when Minnie was a baby she had diphtheria. At that time, he had promised God that if Minnie's life could be spared, he would be a faithful Saint. Minnie recovered, but Jesse had not kept his promise. Jesse later wrote, "How keenly I felt the justice of her being taken from us!" From that moment, Jesse's life was changed. He pleaded with God for forgiveness and promised he would do his best to serve God all his life. Jesse wrote, "My prayer was answered and I received a testimony."⁵

Southwest of the Knight ranch in Payson were the East Tintic Mountains, where mining for gold and silver began in the late 1860s. The Sunbeam Mine was the first mine discovered in the area and led to the formation of the Tintic Mining District in 1869. News of a new

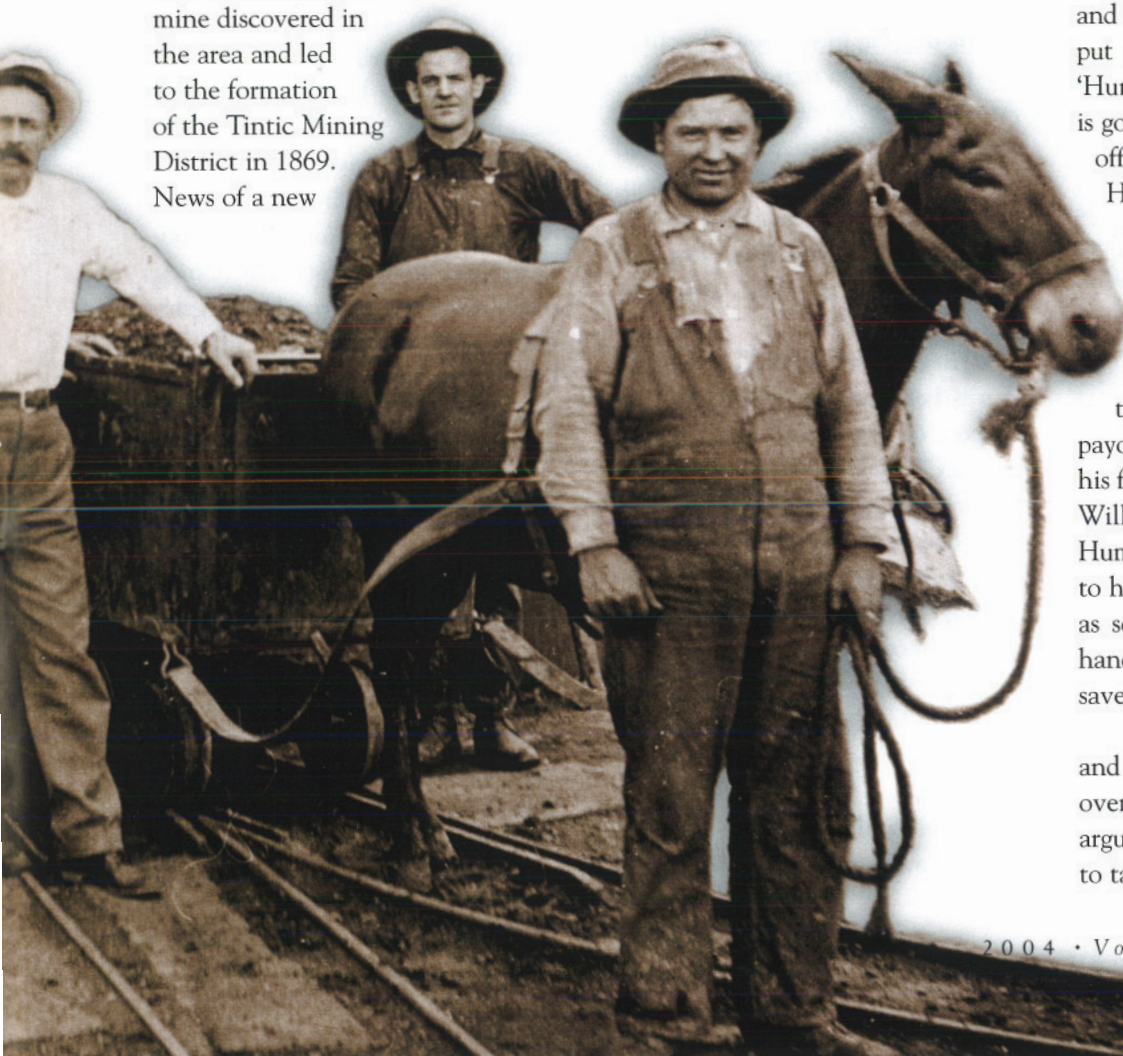
mining strike spread throughout the Intermountain West, and miners began to pour into the Tintic. Numerous mines were opened and operating by the early 1870s. Mining camps turned into mining settlements which in turn became full-fledged towns with houses, churches, stores, and numerous businesses. Eureka became the financial center for the Tintic Mining District. It was home to government buildings such as the Eureka City Hall and the Juab County Courthouse. Numerous business establishments and financial institutions thrived in Eureka. The early settlers of Tintic were primarily Cornish, German, Irish, and Welsh immigrants skilled in hard-rock mining. Many of these miners had worked their way across the country

at other mines before reaching the Tintic region.⁶

Miners traveling to and from Eureka were frequent visitors to the Knight ranch in Payson. Jesse himself began prospecting on the east side of Godiva Mountain. During one of these prospecting trips, Jesse stopped to rest under a pine tree. He there heard very distinctly a voice say, "This country is for the Mormons." Jesse took this to mean that he was to continue to prospect but not for personal gain, but to help his church. He had located what he felt was an excellent mineral area, and he took an expert miner named Jared Roundy to see it. Jesse offered him a partnership. Roundy said, "I do not want an interest in a damned old humbug like this." Roundy wrote the claim notice and asked what name Jesse wanted put on the claim. "You called it a 'Humbug,'" Jesse said, "and that is good enough for me." It thereafter officially became Jesse Knight's Humbug Mine.⁷

It took years of hard work before Jesse and his sons brought out the first load of ore. His son Will was uncertain of the mine's potential for payoff, but Jesse never wavered in his faith in the mine. One day while Will and Jesse were working at the Humbug, Jesse said, "We are going to have all the money that we want as soon as we are in a position to handle it properly. We will someday save the credit of the Church."

Will knew that Jesse was in debt and that the Church was in debt over a million dollars. He began to argue with Jesse. "It seems ridiculous to talk that way," Will said.





Humbug Mine

Jesse replied, "Will, I don't want to quarrel with you about it, but I never had anything come to me with greater force than the impression that came to me at this time, and all I want you to do is to remember what I am saying."⁸

It took a \$1,500 mortgage on the Payson ranch to keep them going, but in July 1896, they struck silver and gold. Jesse came out of the tunnel with his wheelbarrow loaded. He dumped it on a small platform before Will and said, "I have done the last day's work that I ever expect to do where I take another man's job from him. I expect to give employment and make labor from now on for other people."⁹

The Humbug was so profitable that Jesse began acquiring surrounding mines, including the Uncle Sam, Beck Tunnel, Iron Blossom, and Colorado. The Iron Blossom alone paid \$2,370,000 in dividends from 1906 until 1916. Jesse became a multimillionaire, and in 1906, he formed the Knight Investment Company as a holding company. Eventually, the Knight Investment Company controlled eighty corporations, including businesses in Canada and Colombia.¹⁰

Jesse felt that he was being directed in his mining work. At the Uncle Sam Mine, the workers had dug a tunnel through barren rock for 350 feet with no luck. The miners questioned the wisdom of digging further when Jesse ordered the direction of the tunnel changed. After a little digging in the new direction, the men struck a rich vein of silver. At the Beck Mine, the men had reached 300 feet when Jesse ordered a direction change of 90 degrees. Again, the change resulted in the discovery of rich ore. Jesse soon became known as "The Mormon Mining Wizard."¹¹

His son Will wrote, "He thought it was being shown to him for the purpose of doing good and building up the Church; he regarded the matter as a trusted stewardship."¹² Jesse was deeply touched by Lorenzo Snow's new century "Greeting to the World," in which Snow said, "Men and women of wealth, use your riches to give employment to the laborer! Take the idle from the crowded centers of population and place them on the untilled areas that await the hand of industry." Jesse felt this was a direct appeal to him.¹³

In 1897, employees of Jesse's mines began building a town named Knightville a few miles southeast of Eureka. Jesse made an agreement with the residents of Knightville. He would "raise their wages without being asked; he would not run a boarding house and require them to patronize it, as often done in other places; and would arbitrarily take nothing out of their wages for hospital funds, insurance fees, or other purposes; nor would he permit his superintendent or foreman to question any man as to his religion." In return, Jesse wanted the right to fire any man found spending his wages on drink and neglecting to support his family.¹⁴ Jesse paid his workers twenty-five cents more than the regular wages in other mines so they could go to church on Sundays without a reduction in earnings.¹⁵

Jesse spent his own money to develop the town. Before long Knightville had several general and dry goods stores, livery stables, a post office, confectionaries, restaurants, and many substantial homes. Jesse would not allow saloons, gambling halls, or brothels. He felt inspired to build a meeting house that not only served as a church and schoolhouse, but also as an entertainment hall for wholesome entertainment so his men would not go to Eureka for what he considered less than decent amusement.

Jesse supported the education of children. At a town meeting to raise funds for the school's operation, the unmarried men agreed to pay \$2 each toward the teacher's salary. When the school board notified Jesse there were not enough children to get school tax support, Jesse

In the spring of 1897, the employees of Jesse's mines began building a town named Knightville a few miles southeast of Eureka.

went to the Diamond mining camp and hired Jim Higginson, who had eight children. When the Higginsons moved to Knightville, the school had enough children to receive tax support.

Jesse went on to establish a second town known as Silver City, where his smelter was located. Jesse built about one hundred frame homes for his employees. Later, in Carbon County, Jesse built a town of sixty homes called Spring Canyon. This was a company town in the truest sense of the word. Jesse owned everything and absolutely forbade saloons and gambling houses, in stark contrast to most of the company towns. Writer Wallace Stegner called Jesse's towns "sin-proof mining camps." Miners in other towns called Jesse's towns "The Sunday School Mines." Nevertheless the employees of Jesse's mines lived in healthy, peaceful environments.

Violence was pervasive in

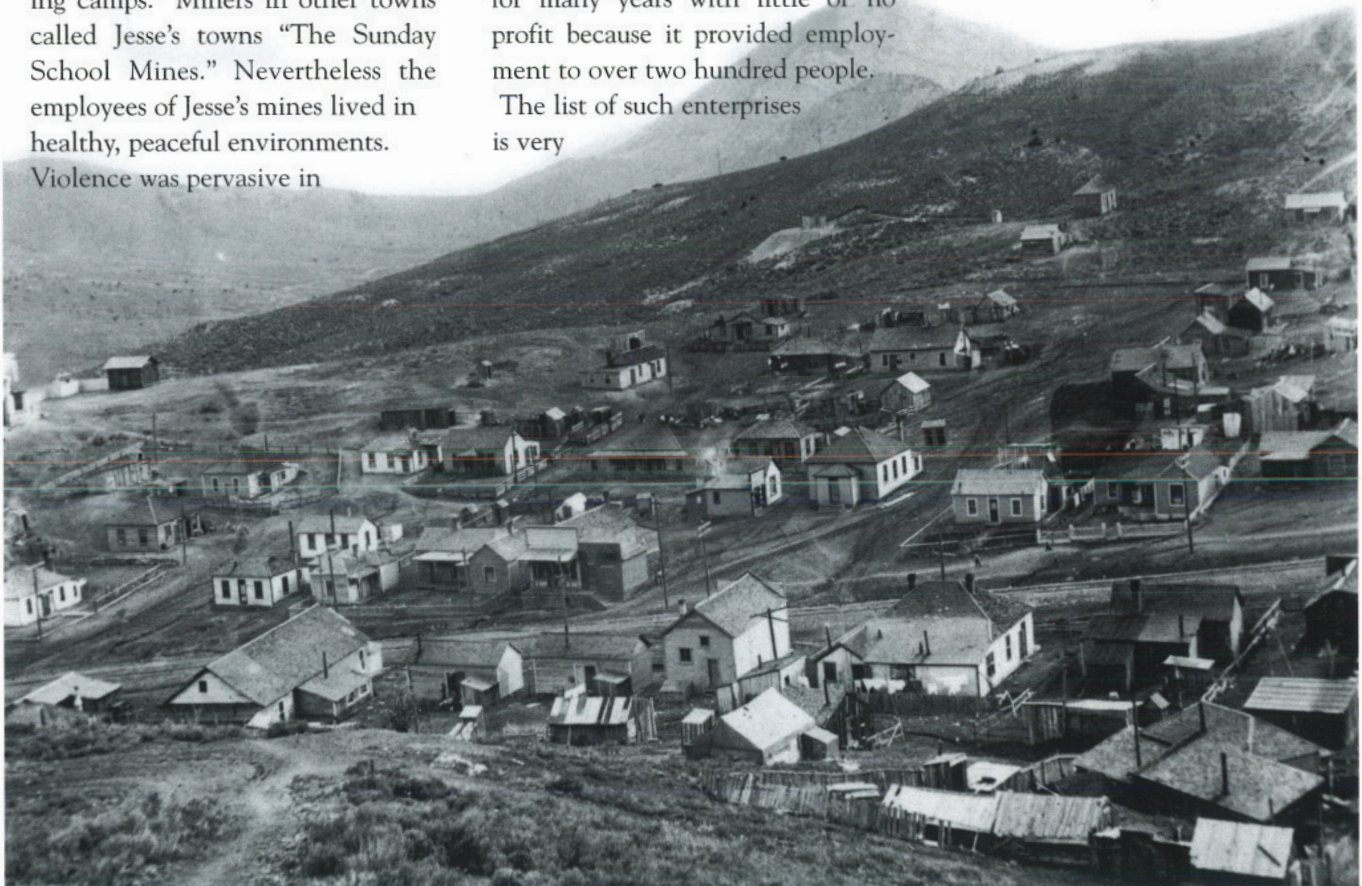
most mining camps. For example, 101 murders occurred in one year in one barroom in Alta, Utah. Such violence was almost nonexistent in Jesse's towns.¹⁶

The wealth Jesse obtained through the mining industry was used to employ people in many other industries as well. He purchased a 30,000 acre ranch fifteen miles east of Cardston, Canada. It became a major industry in that area. Because he wanted to provide employment, Jesse also created the Raymond Sugar Factory in Canada and kept it going even though it was not very profitable. In 1910, he purchased the Provo Woolen Mills, which had been organized in 1869. Jesse continued to operate the mill for many years with little or no profit because it provided employment to over two hundred people.

The list of such enterprises is very

long, including the Blue Bench Irrigation Company, the Layton Sugar Company, and the Springville-Mapleton Sugar Company.¹⁷

Jesse's interest in education benefited Brigham Young University. A contributor to the Academy Building and a new gymnasium, he was the main contributor to the Maeser Memorial Building. He and his family contributed most of the land on which BYU now stands. Jesse's contributions to BYU from 1898 until his death in 1921 amounted to over \$500,000.¹⁸ An endowment he established for BYU contributed to the school's success many years after his death. His name is memorialized on campus in the Jesse Knight Humanities Building and the Knight-Mangum Building.



Knightville

In a world of ruthless capitalism, Jesse Knight proved that good people could come out on top.

Jesse Knight died in his Provo home on March 14, 1921. President Heber J. Grant attended the funeral as did many other LDS General Authorities, state and local officials, business associates, mining men, and friends. The Provo Stake Tabernacle was overflowing, and many of his friends were not able to gain admittance.¹⁹

During Wilford Woodruff's administration, the Church was in a very difficult financial situation because the federal government had seized Church properties. At a special priesthood meeting, President Woodruff explained that the "credit of the Church was at stake." After this meeting, the matter weighed on Bishop Keeler's mind. As he was walking down the street, he heard a voice say, "Jesse Knight will lend the Church \$10,000.00." Bishop Keeler went to Jesse and was given a check for the amount. When Keller presented the check to President Woodruff, the church leader remarked that the check would save the credit of the Church. In his father's papers, Will found a letter of gratitude from Wilford Woodruff to Jesse Knight. All of this triggered Will's memory. He recalled the conversation he had had with his father at the old Humbug Mine, where his father had felt firmly impressed he would one day be the means of saving the credit of the Church.²⁰

While Jesse Knight left a great legacy in terms of material wealth, his greatest legacy is the example he set. In a world of ruthless capitalism, Jesse Knight proved that good people could come out on top. He truly followed the golden rule. He truly loved his neighbors. He was a caring and generous uncle. ▣

When Heber J. Grant was an Apostle, he was asked by the President of the Church to collect funds to help save a major bank in Salt Lake. Some people questioned the wisdom of the Church being involved, but Elder Grant went ahead as he had been directed.

When he visited Provo, he asked Jesse Knight for \$5,000. He knew that Jesse Knight was a man of means and felt that he could do it. Jesse said, "No, I don't think that an Apostle of the Lord ought to be going out gathering funds for that purpose. I don't think that that's a worthy cause to go out and make collections for."

In spite of his conviction that saving the bank was not a worthy endeavor, Brother Knight was dedicated to the Lord and finally said, "I'll tell you what I will do. I will go home tonight, and I will pray to the Lord about that. And if I get the inspiration to give you that \$5,000, I'll do it."

Brother Grant told him he may as well give the check now. "I am sure if you pray about it I'll get it," he said.

Two or three days later Brother Grant received a check from Brother Knight for \$10,000. When they next met, Brother Grant asked Jesse what had happened, and received this answer: "I'll tell you this, Brother Grant. When you come to me again with a mission from the President of the Church to raise funds, I'm going to pay without any question. You're much more liberal than the Lord is. I went home as I promised to do, and I told the Lord that Heber was asking me for this contribution and I wanted to know how he felt about it. I got down on my knees, and it just kept going through my mind like tune: 'Give Heber \$10,000.' And I got into bed and that tune kept going through my mind: 'Give Heber \$10,000.' 'Give Heber \$10,000.' I got down on my knees again and said, 'Lord, Heber didn't ask me for \$10,000. He only asked for \$5,000.' The tune kept going through my mind. 'Give Heber \$10,000.' 'Give Heber \$10,000.' And so, in order to satisfy the situation and have peace of mind, I told the Lord, 'Alright, I'll give him \$10,000.'" ▣

—Story told by Joseph Anderson, *BYU Speeches*, 29 July 1969, *Prophets of the Living God*, 6–7.



Beck
Tunnel
Mine

PIONEER

Notes

- 1 William G. Hartley, *Stand by My Servant Joseph: The Story of the Joseph Knight Family and the Restoration* (Provo and Salt Lake City: Joseph Fielding Smith Institute for LDS History and Deseret Book, 2003), 68–69, 74–78, 91, 109; Andrew Jenson, *Latter-day Saint Biographical Encyclopedia*, 4 vols. (Salt Lake City: Jenson History Company, 1914), 1:774.
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*Miners chiseled rock and built towns
as the West continues to grow. . . .*

Silver Reef

By Dora Goulding Monson

Montana prospector John Kemple appeared in southwestern Utah in 1866 with a herd of horses and some mining equipment. There were several small settlements in that area, including Leeds, Harrisburg, and Toquerville. Kemple stayed the winter with Orson B. Adams in Harrisburg and did some prospecting in the surrounding hills.

Kemple's experienced eye recognized silver in some colorful sandstone layers near Harrisburg. Using his own assaying equipment he analyzed some samples and was surprised at the results. Geologists generally believed that silver could not be found in sandstone. Still skeptical, Kemple sent samples to Salt Lake City, Beaver, and Pioche, Nevada. At first assayers as well as prospectors and miners were nonbelievers. Some refused to test the ore. "Kemple must be crazy to ask me to assay a sandrock" was

a Beaver assayer's response. However all their tests showed good results.

Kemple determined that reef formations two miles north and west of Leeds held the richest deposits. The place would later be named Silver Reef. Word spread to Pioche and Salt Lake City. Silver mines at Pioche were playing out, and miners were eager to find new sources. Consequently many miners came from Pioche. They camped in tents along the reefs.

Walker Brothers, miners and merchandisers in Salt Lake City, sent their agent William Tecumseh Barbee to check prospects for their company. His reports were glowing, but the company decided not to participate. Barbee decided to stay on his own, and he became one of the most successful miners. Large quantities of rich chloride and horn silver were taken out. Hundreds of claims were filed





by newcomers as well as residents. Several mining districts were soon formed. It became evident that mills were needed in the area to avoid having to ship the ore. Several mills were constructed along Quail Creek and the Virgin River, and at least one Pioche mill was moved to the area. Even the stage company changed its route from Pioche to include Silver Reef on the way to Salt Lake City and then returned the same way.

In December of 1875, Barbee bought land nearby to establish a separate town that he called Bonanza. A hotel and general merchandise store were in business there by February 1876. However, most of the growth was in Silver Reef and not Bonanza. Many came, not to mine, but to start businesses. Pioche business owners dismantled buildings, hauled them to Silver Reef, and reassembled them. Homes sprang up. A substantial town literally appeared in three weeks and continued to grow the following year. By 1877, Silver Reef was booming. At its peak Silver Reef reached a population of about fifteen hundred, with most of the activity between the years of 1876 and 1890.

The economic boost from Silver Reef helped surrounding residents immensely. In the mid-1870s, Washington County's small communities were struggling. The St. George Temple had been completed, as well as two other large building projects: the tabernacle and the courthouse. Those projects had employed many citizens in construction. Now having to rely solely on agriculture, the economy was looking bleak. With the growth of Silver Reef, surrounding communities had cash customers for fruits, vegetables, wine, dairy products, livestock, and timber brought from Pine Valley and Mt. Trumbull. The town of Leeds profited most because of its close proximity to Silver Reef—only two miles away. Almost all the freighting of ore and other materials was done by locals, which provided another boost to the economy.

Silver Reef was a typical mining town of the era with the usual problems of drinking, fights, a few murders, race problems, and property disputes. But there were many positive aspects. Several churches were organized, and at least

John Kemple determined that reef formations two miles north and west of Leeds held the richest deposits. Later to be named Silver Reef, a substantial town literally appeared in three weeks.

one erected a building. A school and a small hospital were built, along with business buildings for most services of the day. Social events included plays, programs, dances, horse races, and other activities. Three cemeteries were established—one for Catholics, one for Chinese immigrants, and a general plot. All three have been restored and are being maintained today.

The decline of Silver Reef began with a strike in 1881. Miners arrived at work one morning only to be told they would be paid less. They refused to work. A strike ensued that lasted four months. Many miners simply left during that time, and things never got back to normal. By then the price per ton of silver had gone down considerably, the surface ore had been depleted, and mining was not as profitable as it once had been. Several companies stopped operating. Mines and mills changed hands frequently. Over the years, attempts were made to continue operations or revive mines, but resulted in very little success.

As Silver Reef gradually became a ghost town, nearby communities benefited from dismantling and moving its buildings. Leeds used the Catholic church for a recreation hall, and the school building continued as a school in Leeds. Houses, barns, bridges, and fences were built from other demolished buildings.

After years as a ghost town, Silver Reef is now a popular tourist attraction. The Wells Fargo building has been restored and is in use as an art gallery. The Rice Bank building is a gift shop, and the restored powder house contains a model of Silver Reef in its heyday. A replica of the original Cosmopolitan Restaurant is again a popular restaurant. There are about forty up-scale homes in Silver Reef that have been annexed by the town of Leeds. Plans are currently in the works to build a mini-subdivision. Some ruins of mills and mines remain along the reef; preservationists are closely guarding them to preserve the remaining history. ▀

Resource: *A Historical Study of Silver Reef: Southern Utah Mining Town*, by Alfred Bleak Stucki, August 1966

Park City

By Rachel Matheson

In 2002, the flag of the Winter Olympics made its way to the valley of Salt Lake City. In nearby Park City, champion after champion met their goals and fulfilled their dreams on the slopes of the surrounding mountains in skiing, bobsledding, and cross-country. At the medals ceremony, each champion was presented a medal of honor, in gold, silver, or bronze.

Since the 1870s, miners in this same city have set out to meet their goals, and many earned the same type of mineral reward—gold, silver, and bronze—though in a little bit different form. Veins of ore were discovered in the mountains east of the Wasatch Range. Companies such as the Park City Mining District were formed. Soon after, towns of tents, and later wooden cabins, were established. Miners began to pour into Park City and the surrounding towns. The “golden age” of Utah mining had been launched.

Mines were opened in the mountains between Heber and Parley's Canyon, about thirty miles southeast of Salt Lake City. It was here that Park City was founded, between the head of East Canyon and the Wasatch Range and Uinta uplift, in what is now called Summit County.

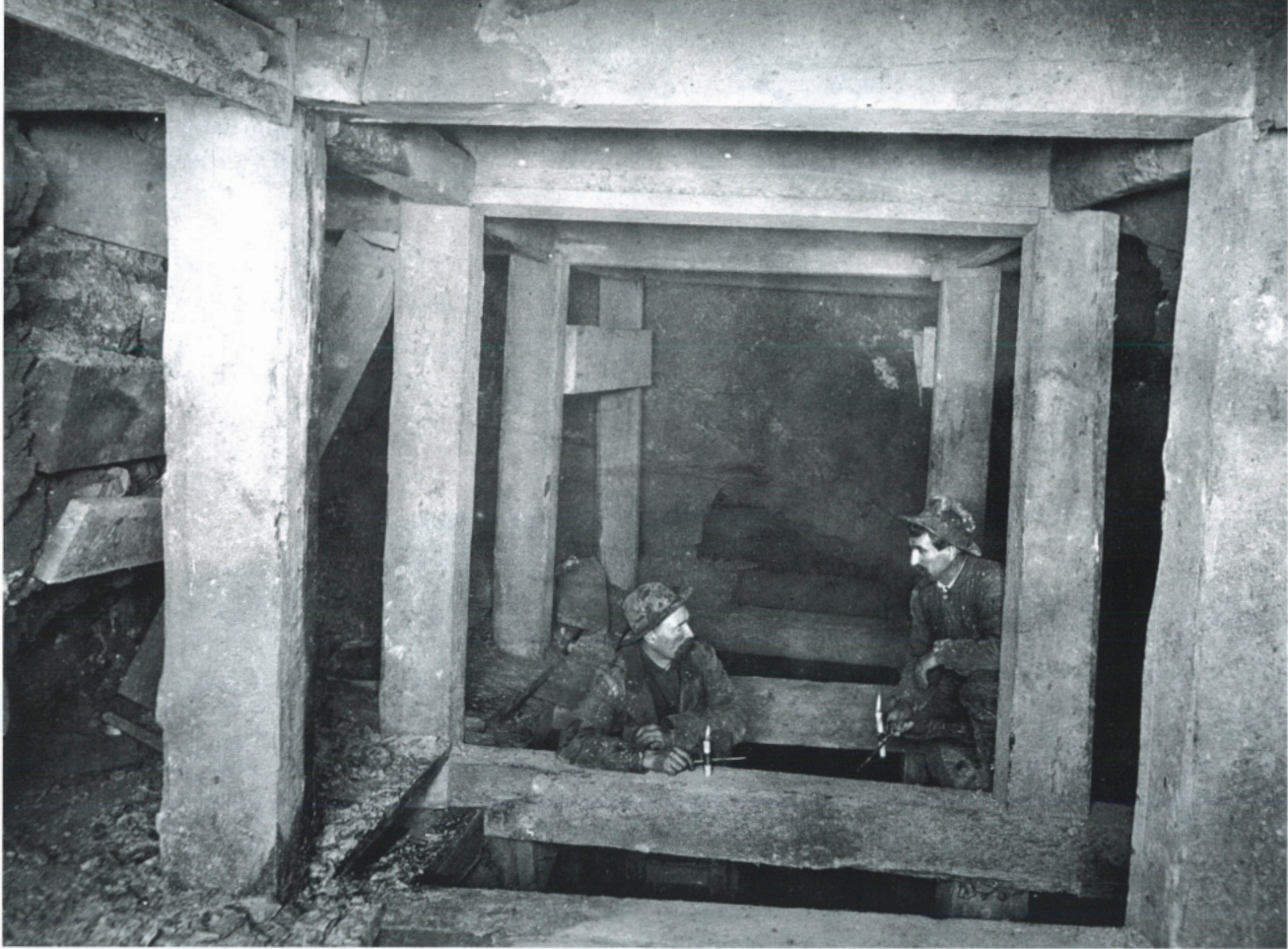
During the early mining days, as in most mining towns, the population of Park City mainly consisted of men, with a few women who cooked and did laundry for them. People of many different religions and ethnic backgrounds flocked to Utah to work in the mines. Many farmers came to work there, along with Chinese workers who had come to work on the transcontinental railroad. Miners also came from other states in the U.S., and European miners migrated from exhausted mines in Ireland, Scotland, Scandinavia, and other countries.

At first, Park City was much like other mining towns—full of boarding houses and saloons, and not at all



Ontario Mine





Above: Ontario mine shaft. Lower right: Crescent Tramway near Park City.

a happy place to live. But as more veins of ore were discovered, the miners sent for their families. Soon, houses were built and a town government was founded. A school was even set up for the miners' children, created by the Sisters of the Parish of St. Mary of the Assumption. As the city grew and began to prosper, the need for people of different skills became evident. Soon doctors, dentists, lawyers, and other professionals flocked to the rapidly expanding community.

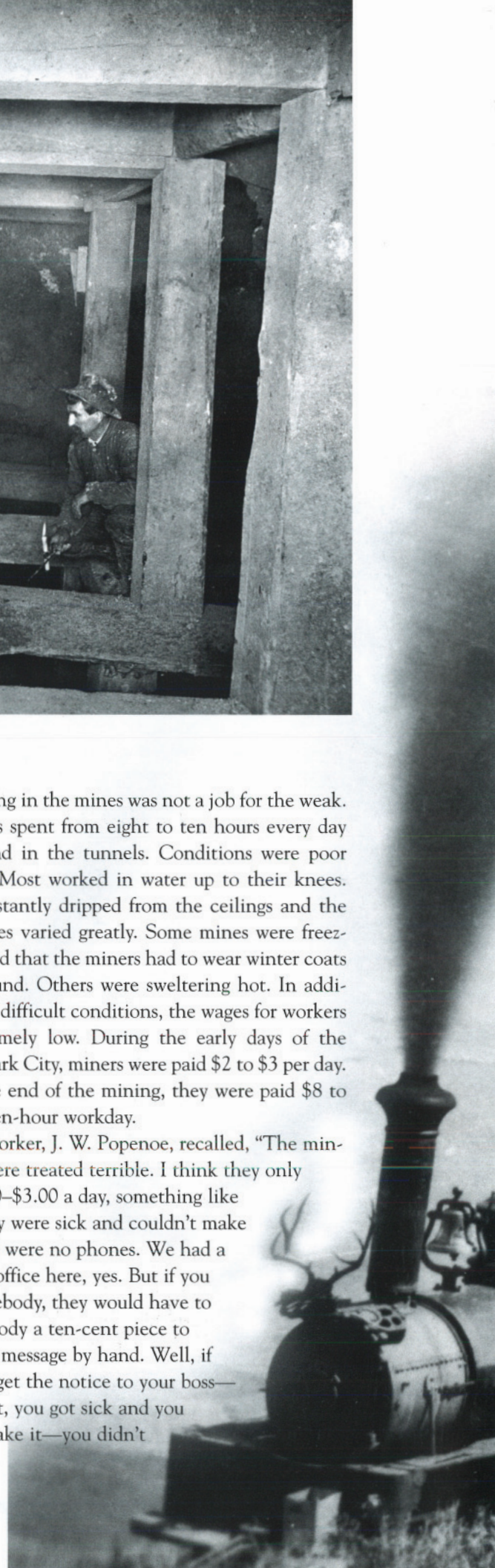
♦

Park City's rise to greatness was not without trial or tragedy. One fateful June day in 1898, a devastating fire burned over two hundred houses, shops, and town buildings to the ground. Though the city suffered over \$1,000,000 in losses, the town was rebuilt in short order and life resumed as before. However, the structures were once again built of wood and highly flammable materials, which fueled many more fires in later years. But none caused nearly the damage as the great fire of '98.

The first successful mine in Park City was the Ontario Mine, established in 1869. In 1872 it was sold for \$27,000 to California businessman George Hearst, a self-made millionaire. It reportedly produced over \$50,000,000 of ore. Other mines, such as the Flagstaff Mine, Walker and Webster Mine, and Pinon Mine, were created soon after.

Working in the mines was not a job for the weak. The miners spent from eight to ten hours every day underground in the tunnels. Conditions were poor and dank. Most worked in water up to their knees. Water constantly dripped from the ceilings and the temperatures varied greatly. Some mines were freezing—so cold that the miners had to wear winter coats all year round. Others were sweltering hot. In addition to the difficult conditions, the wages for workers were extremely low. During the early days of the mines in Park City, miners were paid \$2 to \$3 per day. Toward the end of the mining, they were paid \$8 to \$10 for a ten-hour workday.

One worker, J. W. Popenoe, recalled, "The miners, they were treated terrible. I think they only made \$2.00–\$3.00 a day, something like that. If they were sick and couldn't make it . . . there were no phones. We had a telephone office here, yes. But if you called somebody, they would have to give somebody a ten-cent piece to deliver the message by hand. Well, if you didn't get the notice to your boss—like tonight, you got sick and you couldn't make it—you didn't



have a job tomorrow. Just automatically, you were fired!"¹

Accidents were a constant companion and daily threat in the mines. Many tunnels caved in. People fell down shafts. Rails came loose and dumped miners into water. Dynamite fuses didn't go off, and when a miner went to check it, it went off in his face. This was one of the most common causes of death in mines, according to the *Bureau of Mine Bulletin*. Many people wondered why the miners returned to the darkness of the mines day after day, when the risks were so great. My grandfather said, "After you've been in there [the mine] for a while . . . you do get used to it—you aren't too afraid." For many of the men, the need for money and the rising cost of living propelled them to the work in the depths of the darkness.

The accidents, injuries, and death left but few unaffected. My grandfather, William Casper, and many of his relatives worked in the mines in Park City. On one occasion, his brother Glade was asked to ride a cage to a lower level. Glade was busy with work on the level they were on and so declined. As it turned out, the cable on the cage broke and dropped 500 feet to the water below. Every man in the cage was killed. After that my grandfather determined that being out in the sun as a farmer was a much better proposition and that the miner's life was not the life for him—though his father spent most of his life working in the mines. His father, Joseph Casper, was a constant figure in the Park City mines for nearly forty years, from 1932 through 1972.

While most miners made very little money, there were a few who became millionaires from their mining efforts. The most successful created their own mining companies and then bought other smaller mining operations as they built their empires. Many of these mine owners became prominent citizens of Salt Lake City, including

Thomas Kearns, John Daly, Ezra Thompson, and W. V. Rice. In all, over

twenty-three men and women were made millionaires through the efforts of the thousands of miners who worked long hours for scanty wages and struggled just to make ends meet.

Mining greatly helped Utah's economy, making up nearly 70 percent of its exports in the 1880s. The mining business in Park City ran the roller coaster ride of all mining towns. Some years, they discovered new veins of silver or iron. Other years there was nothing new. Park City skipped to and from the list of top silver producers. But by the 1940s, the mining had begun to decline. During WWII, the mines in Utah could not keep up with the demands for metal. Employment dropped from thousands of miners to barely two hundred. In the 1950s, Park City was finally demoted to the rank of a "ghost town."

Mining slowed nearly to a stop. It seemed as if Park City would be erased from the state, like many of its fellow mining towns. But this was not to be so. The lucky discovery of a new, estimable resource kept Park City thriving. That discovery was white gold—in the form of powdery snow. Resorts were erected on the whitewashed slopes, where countless tourists flocked with skis in hand. Old mines were restored for tourist groups to visit. Museums were opened. And life in Park City was a success again.

And so, as the world's gaze turned toward the sparkling slopes of Park City during the 2002 Winter Olympics, it renewed the goal that men had set for the town a century and a half before. Once again, prospectors set out in search of gold, silver, and bronze on the peaks and hills of this mining city. The legacy has lived on. ▀

Notes

1 www.parkcityhistory.org/History/pcsilvermining/stories.htm

View of Park City, 1924, by Waldo P. Midgley (18–19) © Springville Museum of Art. Silver Reef photos (16–17), Park City miners (18), Ontario mine shaft (21). Crescent Tramway near Park City (21) © Utah State Historical Society.





Iron County

A Hill of the Richest Iron Ore

By Kent E. Myers

The first record of iron ore in Iron County was made in 1776 by Velez de Escalante, who wrote of "rocks containing 70 percent iron." The exploration of Escalante and Dominguez led to the founding of the Spanish Trail.¹

Jefferson Hunt, a member of the Mormon Battalion, had returned to Utah from California in 1847. In October 1849, with Brigham Young's agreement, he was hired to guide a group of five hundred to Southern California along the "southern" route, which included the Spanish Trail. Charles E. Rich of the Quorum of Twelve Apostles and Addison Young were in the group. They were the first Mormons to make note of this iron ore which would lead to the creation of the Iron Mission. From Rich's journal we read: "Monday 29th [October 1849] after traveling 8 miles came to a good spring at the point of the mountain in south end of the valley, 6 miles further we came to the Little Muddy, a good sized creek, plenty of timber & grass 8 miles further where we came to some springs. Here we found iron ore."²

PRATT'S EXPEDITION AND REPORT

Reports such as these caused the Mormon leaders in Salt Lake City to commission Parley P. Pratt's Southern Exploring Expedition during the winter of 1849-50. It was a hard trip. Arriving at Little Salt Lake Valley in late December 1849, Pratt's men and oxen were exhausted. They established a base camp. Pratt left the weary men and animals to rest for a few days. Using the best of the mules and horses, he and twenty men went on exploring the area. On December 27, this lead party camped on the Little Muddy, the future location of Cedar City. In the expedition report to the territorial legislature Pratt and Robert Campbell stated: "But the best of all remains to be told, near the large body of good land on the Southwestern borders are thousands of acres of cedar contributing an almost inexhaustible supply of fuel which makes excellent coal. In the centre of these forests rises a hill of the richest iron ore."³

Eight of the forty-seven men in Pratt's company

would become part of those called to be iron missionaries: Rufus Allen, Homer Duncan, James Farrer, Samuel Gould, Isaac C. Haight, Charles Hopkins, Joseph Hom, and William P. Vance.

PIONEERS AS MISSIONARIES

The decision to send men for "one year" to get the new colony started was announced in the *Deseret News* in July 1850. Apostle George A. Smith was to be their leader. The written request was eloquent and listed specific needs of goods and skills. However, only a few volunteered. In October 1850, Brigham Young issued mission calls to one hundred men to establish the settlement and the iron producing facilities. In the introduction to their excellent book *A Trial Furnace, Southern Utah's Iron Mission*, Morris A. Shirts and Kathryn H. Shirts write: "It is correct to label this group 'missionaries' because they are specifically called by their leaders to found and stabilize an ecclesiastical society in the Great Basin. Nevertheless, their objective was more secular than religious, since they were primarily charged with exploring, surveying, settling, and farming, as well as manufacturing iron."⁴

The group included 119 men over 14 years of age, 30 women over 14 years of age, and 18 children under age 14.⁵ They arrived at Center Creek (Parowan) January 1851. They made the trip from Salt Lake Valley in severe cold and storms of winter because they had to harvest their crops before moving south.

These pioneer missionaries spent their first nine months at Center Creek building a community and preparing farms and cottage industries to support those who would do the mining and iron production. Much time was spent exploring. On April 28, an exploring party to "Cottonwood" (Little Muddy) found coal in the stream and gathered "about 150 pounds" and brought it back to Center Creek. Three days later a second party led by Peter Shirts found two veins of coal five miles up the canyon.⁶

This discovery of the nearby coal would affect the decision of where to place the iron works. This was the beginning of coal mining in Iron and Washington counties.

George A. Smith returned to Salt Lake City for general conference in October 1851, and it was there decided that a second settlement would be founded in "Coal Creek" valley.⁷



ON TO LITTLE MUDDY

After the harvest of 1851, Henry Lunt led thirty-six men with eleven wagons to the Little Muddy (Coal Creek). They set up a wagon box camp, explored the area, and began planning for an iron foundry. The late winter of 1851 and spring months of 1852 were filled with hard work. Half the men dug ditches and prepared fields for planting; the other half made roads to timber and ore deposits and decided on a location for the iron works. Lunt's leadership skills were proven time and time again as the settlement on the Little Muddy was established.

The building of the iron works began on newly named Coal Creek, which would provide power by use of a waterwheel. Coal could be mined five miles up Cedar Canyon, iron ore was only eight to ten miles west, and juniper trees to make charcoal were abundant. The work went slowly. Families had to survive. To do so, chores of all kinds were done before, during, and after work at mining and building.

Iron production was a commercial, public venture. Iron ore, coal, and limestone were dug, broken up, hauled by pack animal and wagon, and stockpiled at the edge of Coal Creek. At the same time, while the iron works were being built, a city site was surveyed, lots were allocated to each family, canals dug, homes built, timber harvested, and fields surveyed, plowed, and planted. The pioneer spirit persevered. On 29 September 1852, the furnace of the iron works was charged and the next morning it was tapped. The liquid metal was met with a cheer by the assembled community. The first iron was produced. It was of poor quality, but this first bar of pig iron was sent to Salt Lake City to be displayed at church conference.

Mining of iron and coal was perhaps the easier of the tasks these stalwart men and women faced. The ore was on or near the land surface and the coal seams were easily exposed. Building coke kilns, blast furnaces, and waterways

On the Southwestern borders are thousands of acres of cedar contributing an almost inexhaustible supply of fuel which makes excellent coal. In the centre of these forests rises a hill of the richest iron ore." —Parley P. Pratt

was more difficult. And finding and keeping skilled iron workers and financial backing was even more difficult still. This hardy band of missionaries faced problems they could not solve. Even with the help of Church leaders who found new financing from Great Britain and organized the Deseret Iron Company, there were setbacks. The Indian Wars, floods, drought, poor quality coal, and poor materials for building a blast furnace doomed this pioneer industry.

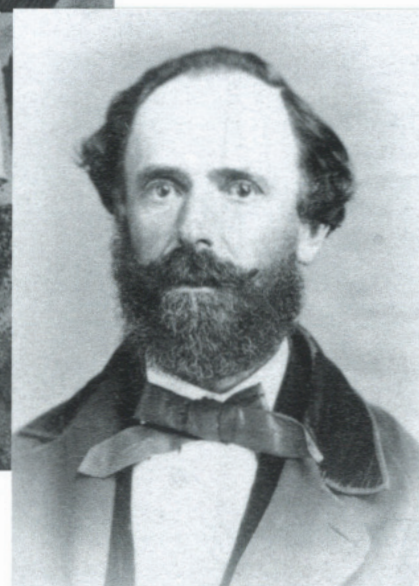
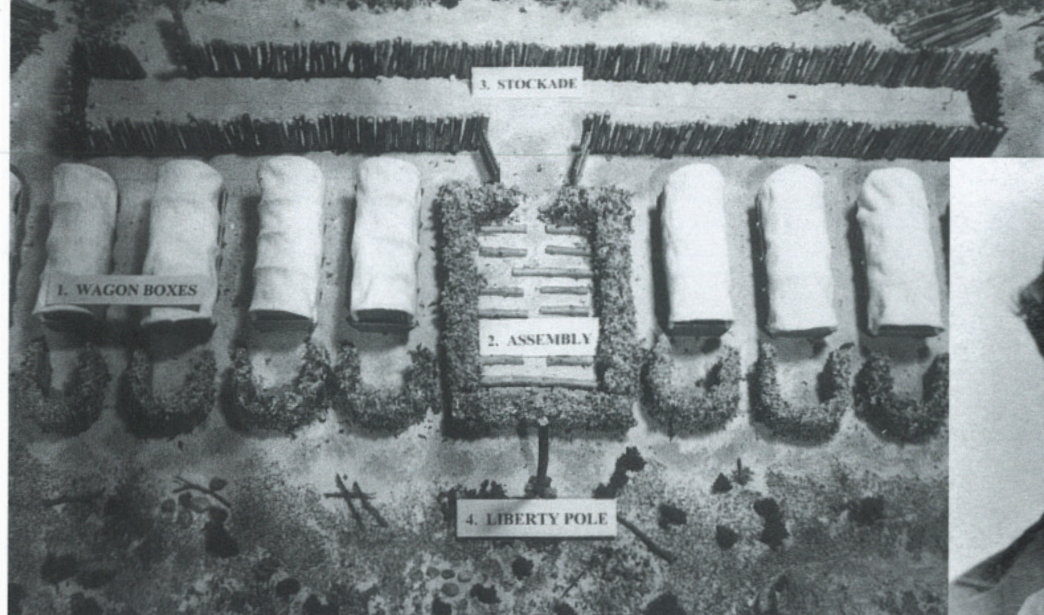
The Deseret Iron Company appointed David Barclay Adams as furnace master. A company store was opened, which served as a post office, bank, and news exchange. Workers were able to receive store goods for wages. A fledgling community of 60 families (about 200 people) grew to almost 1,000 people by early 1853.

By March 1853 only 2,500 pounds of iron had been produced. It was well used for skillets, axes, andirons, flatirons, and cast-iron pots. But a severe flood in Little

Muddy, now named Coal Creek, in September 1853 damaged the iron works. Isaac Haight was appointed general manager as well as mayor of the new town, Cedar City. The workers persisted. Repairs were made, but in May 1854 the furnace lining failed. A new Noble furnace was built and a machine shop, storehouse, and molding shop were added to the works. The Community Bell was cast. It is one of the few artifacts to have survived and is on permanent display at the Iron Mission State Park in Cedar City.

A FINAL DECLINE

Success was fleeting. In 1855, drought, fires, and cold weather which froze Coal Creek made operations marginal. The final decline of the iron works began in 1856 when President James Buchanan proclaimed the Territory of Utah in a state of rebellion. The works were shut down in September 1857 and many iron workers left for other areas. In January 1858, the works were opened for limited operations. In August 1858, Apostles George A. Smith and Amasa Lyman released the colonizers from the Iron Mission. A letter from Brigham Young dated 8 October 1858, ordered Isaac Haight to close the iron works. "We



After the harvest of 1851, Henry Lunt (right inset) led thirty-six men with eleven wagons to Coal Creek. They set up a wagon box camp, explored the area, and began planning for an iron foundry (model pictured above).

think it would be wise to abandon the idea of making iron for the present, and let all the brethren pursue those avocations which they please. Put everything in as good a condition for preservation as possible, and let it rest.”⁸

Many families moved out. Of those who stayed, a few continued mining but most turned to farming, stock raising, and freighting.

A LEGACY OF COMMITMENT

In an address in 1978 during the 125th anniversary of the settlement of Cedar City, Leonard J. Arrington summarized: “It became clear that the iron manufacturing effort could not be sustained, and by 1860 Cedar City had been reduced by two thirds, to a population of 301. The majority of those who remained, Bishop Lunt wrote later were ‘persons who had no teams to take them away, and were thus compelled by their poverty to stay.’” Early in 1861 the people began tearing down the meeting house in the Old Fort—thus serving symbolic notice the old things were done away in Cedar City and that henceforth the people would build in new directions.”⁹

Men and women of great worth were refined in the Iron Mission. Those who came went on to help settle communities

in six states. In the closing paragraph of their book, the Shirts write, “The integrity and religious commitment of each iron worker was refined and tested through adversity no less than the iron they smelted.”¹⁰ ▣

Notes

1 Ted J. Warner, “The Spanish Epoch,” *Utah History*, ed. R. D. Poll, T. G. Alexander, E. E. Campbell, and D. E. Millers (Logan: USU Press, 1989).

2 Leonard J. Arrington, *Charles C. Rich: Mormon General and Western Frontiersman* (Provo: BYU Press, 1974), 138–41.

3 W. B. and D. T. Smart, *Over the Rim: The Parley P. Pratt Exploring Expedition to Southern Utah, 1849–50* (Logan: USU Press, 1999), 3–7.

4 M. A. and K. H. Shirts, *A Trial Furnace, Southern Utah’s Iron Mission* (Provo: BYU Press, 2001), xix–xx.

5 John D. Lee, “Journal of the Iron Co. Mission” 12 Dec. 1950, in the LDS Church Archives. Pub. by Gustave O. Larsen.

6 “Journal of George A. Smith, President of the Iron County Mission,” vol. 1 (7 Dec 1850–7 Apr 1851), LDS Church Archives.

7 *Journal History*, 6 Oct. 1951.

8 Brigham Young’s letterbook for 1858, 342, LDS Church Archives.

9 Leonard J. Arrington, “Cedar City—The Building of a Community.” Address delivered at Cedar City, Utah, November 1976.

10 Shirts, *A Trial Furnace*, 418–19.



Left: Deseret Iron Company Bell cast in 1855 on display at the Iron Mission State Park.

Jacob Hamblin-Three Strays, © by Valoy Eaton, courtesy Zions Bank (22–23). Iron County photos courtesy Kent E. Myers. View of Utah Copper Company open-pit mine at Carr Fork, photo by Andreas Feininger, 1906, courtesy Library of Congress, Prints & Photographs Division, FSA-OWI Collection, #LC-USW36-403 (26–27). Bingham photos and greek family (28–29), Thomas Kearns and mansion photos (32) © Utah State Historical Society.

Lead



Reaching for Gold

Succeeding with Copper

By Boyd Matheson

Some sixteen years after the pioneers entered the Salt Lake Valley marked the beginning of what would become a defining industry for the state of Utah—copper mining. Miners as a group were noted for their toughness and roughness and a lifestyle vastly different from the lifestyle the pioneers who had come from Nauvoo were attempting to establish. Yet these miners proved to have a pioneering spirit and drive that would change the territory and impact the world.

In the late summer or early fall of 1863 fragments of lead ore were discovered in Bingham Canyon and the flurry of activity followed. The state's first mining district, West Mountain, was organized shortly thereafter. However, the men weren't mining copper—they were spurred on by the discovery of gold along the canyon bottom and then silver in the Bingham Canyon. For many years the copper that would later have worldwide recognition was neglected and even ignored as miners pursued lead, gold and silver. It wasn't until 1900 that attention turned to copper.

The Bingham mine was typical of other early western mining camps in that it was noted for wooden shacks, international workers and rough and rowdy miners. In the camps the men lived in crowded boardinghouses, make-shift tents, and shacks they built themselves out of explosives boxes on company land. Sanitation was deplorable. Yet the men would live under any conditions in return for steady wages. Despite these difficult and challenging circumstances, it was the company doctors the miners feared most, who, they claimed, carelessly cut off arms and legs and administered medicine worse than poison. The need for work outweighed conditions, and with a seemingly endless supply of willing workers the mining efforts went on.

The first person to discover that there was copper ore in Utah's mountains was Colonel Enos A. Wall, who quickly staked two major claims, then proceeded to buy up the land until he owned nearly all of the land containing copper. Later on, when it seemed to Wall that actually mining the copper would be too costly, the Utah Copper



Above: cars coming down from mines in Upper Bingham, c. 1892. Cars coasted down by gravity to transport ore to the smelters in the valley and then horses or mules pulled empty cars back up to the mines.

Company was founded and began work with his land to explore better ways to extract the copper. When the Greek immigrants began flocking to America, the company supplied them with work, because they were plentiful and didn't demand high wages. Colonel Wall eventually persuaded Captain De Lamar to purchase a one-fourth interest in the Bingham Canyon property. Captain De Lamar then proceeded to have two of the men produce a full scale report on the possibilities of developing a copper mining enterprise. The report came back with promise of success; however, the success would be based on completely revolutionary mining methods. Although Utah knew what pioneering was all about, the high risk and great uncertainty made obtaining financing for the project an extremely long and difficult journey.

For some time it appeared that no one was willing to risk their capital means or personal reputation on the copper experiment.

One potential financier broke out in loud laughter when the proposal was presented. He joked that there was more copper in the waste material from the Butte mine than there would ever be out of Bingham Canyon.

Finally in 1902 Charles M. MacNeill of the U.S. Reduction and Refining Company became interested in the property. After visiting the site himself, with several other experts, MacNeill declared that he would back the project. On 4 June 1903, the Utah Copper Company was officially organized and an experimental mill with a capacity of 300 tons per day was established in Copperton below Bingham Canyon and a new era of pioneering began.

The early days were extremely difficult, and the company lacked the resources to expand and grow. After seventeen engineers spent over seven months examining the worth of the property, the Guggenheim brothers agreed to



underwrite a bond issue for \$3,000,000 and worked to sell 232,000 shares of stock to provide additional funding for equipment and to build a larger mill.

Growth was slow but steady over the next several years. Early efforts focused on underground mining, but the future was clearly in the open-cut operation. By 1908 the mining operation possessed eight steam shovels and seventeen locomotives with two-thirds of the production coming from open-cut operation.

After Utah Copper had pioneered the way the Boston Consolidated Mining Company, which held claims on the upper portion of Bingham Canyon, started mining low grade ores. The two competing companies saw that merging into one operation was the most advantageous way to pursue the future and the two consolidated in 1910.

The Kennecott mine was named for a nineteenth-century explorer by the name of Dr. Robert Kennicott. He had spent much time in the area around where the mine was later built, working with the telegraph company that was based there. Kennicott made a journey to Alaska in the 1860s for the company, attempting to set up a telegraph system to Alaska. In 1866, Kennicott died while in Alaska. In honor of the helpful explorer, an area was named after him. The mine was then set up in that area and was thence called Kennecott Mine, the change in spelling due to a communicational error that was never fixed.

Over the years the pioneering continued with new ideas, new approaches, and new success resulting in one of the most recognized mining operations in the world. Though many of those early miners probably would have cringed to be called pioneers, they certainly were and their legacy lives on. ▣

Resource: "The Utah Copper Story Pamphlet," Kennecott Copper Corporation, 1959

Greek Pioneers

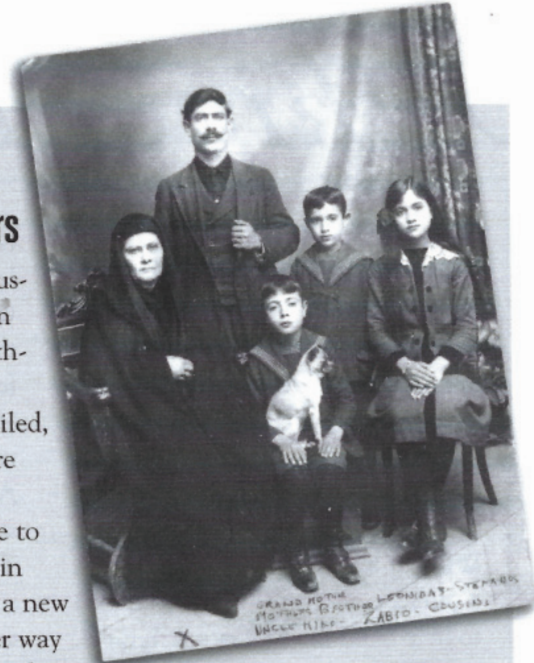
As industry in nineteenth-century Europe failed, many were forced to immigrate to America in search of a new and better way of life. At the

beginning of the century, thousands of young Greek immigrants came west to try their hand at mining and rail setting. The sense of culture remained strong with most of these émigrés, who kept their language and customs by banding together with those of their same native land.

As the Greeks steadily arrived, they found temporary sanctuary in Salt Lake City's "Greek Town" until labor agents sent them to the Carbon County mines, Murray-Midvale smelters, Bingham Canyon mines, Magna mill, Garfield smelter, north of Ogden for railroad-gang work on the Oregon Short Line (later Union Pacific), or the Denver and Rio Grande in Utah and Colorado. Those from nine to fourteen years of age became water boys.

The Kennecott mine, first established in 1904, was one of the main sources of employment for Greeks in Utah. While the work was difficult and the conditions trying, the Greeks were a major force in the early success at Kennecott.

The dream of many of the early Greek immigrants to come to America, earn money, and return to their motherland faded and was replaced with a new dream of establishing themselves and their families in this new land of freedom. Holding fast to their faith and the strength of their culture they pioneered a new place where their children and heritage could flourish. ▣



Atkinville

It must have been with much anticipation that William Atkin first set eyes upon the land that would soon be known as Atkinville. In the fall of 1868, William and his family moved to the area in response to a call from The Church of Jesus Christ of Latter-day Saints to assist in the settlement of St. George. William had earned a reputation as a gifted stonemason and was called to help build the St. George Temple.

During the nine years required to complete work on the temple, William and his family settled a secluded parcel of land situated six miles south of St. George. It would become their family homestead named Atkinville.

The Atkins raised cattle on the lush sandgrass that filled the valley and lined the Virgin River. Atkinville

became known as a prime pastureland. For a \$3.00 fee, area residents would deliver their spring calves to the Atkins family and receive well-fed, fully grown cattle in the fall. But after a few years, the excellent pastureland was destroyed after an Arizona cattleman ran his thousands of cattle over the pastures. The hungry herd ate the sandgrass so short that it never fully recovered. To respond to the changes in the pastureland, the Atkins began to raise sheep, which quickly prospered on the land.

The Atkinville pastureland included a pond that was used to raise carp throughout the year. In the winter months, the Atkins would collect ice from the pond that would later be used in St. George to make ice cream and cold lemonade.

During a period between 1884 to 1886, Atkinville became a safe refuge for Apostle Wilford Woodruff in his efforts to escape from marshals enforcing new federal laws against polygamy. In later years, after Wilford Woodruff was called to be the President of the Church, he maintained a close relationship with the Atkins and wrote them letters.

The Atkin family remained in possession of the secluded parcel of land throughout most of the late 1890s. In the early 1900s, a new generation of visionaries dreamed of a use for the heritage-rich land. Much like father William Atkin had seen more than a century earlier, the SunRiver St. George partners envisioned a special use for this land. The fulfillment of their vision is the stunning SunRiver St. George community. ▣

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Upper Snake River Valley

Gordon Timothy

Mesa Chapter Summer Picnic

by Jess Jarvis

On June 10th, the Mesa Chapter gathered for a picnic in Lowell Heaton's backyard to enjoy one another's company. The event was a result of the Heaton's hospitality and the board's plans. Lowell is a new board member and is responsible for member development and retention. Ron and Jan Jones entertained us with lively, delightful music, and the evening was a success.

Jess Jarvis talked about "STEPS: Strength Through Each Pioneer's Service." He views participation in the Sons of Utah Pioneers as a way of being true to our pioneer heritage. He believes the richness of the gospel is expressed in heritage, home, and happiness.

The Mesa Chapter really enjoys life and getting together, whether at board meetings, dinner gatherings, service projects, or treks. Speakers at different functions have included Lowell Heaton, who was raised at Pipe Springs, Arizona; Dr. Theo Heap, former president of Mesa Community College and former member of the U.S. Olympic Committee; Albert Choules Jr., president of the Mesa Arizona Temple; and Dennis and Rose Mary Blackhurst, who served a BYU-Hawaii mission. Music at each gathering has been provided by such groups as The Tutt Family, Leisure Creek, The Red Mountain Bluegrass Band, Chrissy Whaley, and the Blackhurst's daughter Jennifer, a Broadway and Disneyland performer.

Members enjoyed a February trek to the Boyce Thompson Arboretum as well as the annual service activity in March for the Mesa Historical Museum. ▀

New Life Members

William B. Eckersell, Upper Snake River Valley
Greg L. Winget, Cotton Mission

Chapter Eternal

In loving memory of our SUP brothers who have recently joined their Pioneer forebears on the other side of the veil. Pioneer rejoices in the lives of these good men and extends its sympathies and good wishes to families and loved ones.

Edward E. Burgoyne, Mesa
Jeffery O. Conner, Box Elder
Raymond W. Elggren, Pioneer Heritage
Robert Farr Smith, Life Member
Wesley Farson, Hurricane Valley
Duane Frandsen, Brigham Young
Earl Glade, Brigham Young
Clarence Udell Green, Buena Ventura
D. Forrest Greene, Twin Peaks
Heber Hall, Cotton Mission
George Hunter, Tooele Settlement Canyon

Russell Johnson, Brigham Young
Willis H. Layton, Centerville Utah
George Miller, Temple Fork
Paul Swensen, Mills, Life Member
Rod Nielson, Sugarhouse
Donald Petty, Ogden Pioneer
Burton Price, Twin Peaks
Martell L. Tonioli, Tooele Settlement Canyon
John L. Trayner, Cotton Mission
Holger Tychsen, Tooele Settlement Canyon
Glen P. Willardson, Sevier Chapter

Guest Editorial

By Mary A. Johnson

President International Society Daughters of Utah Pioneers

The homes of the early pioneers were not grand and glorious. In fact, sod houses, log cabins, and even dirt caverns were the abodes of the first settlers in the valley. One wonders if any of these people could have imagined that in only a few years there would be mansions on the streets of Salt Lake City. One of these mansions was built by a different type of pioneer to the valley—a pioneer in the mining industry. The home served its family well and later served as the home for several governors of Utah. It then became home to the Utah Historical Society in 1957. In 1977, Governor and Mrs. Scott M. Matheson and the Utah Legislature committed to restoring and preserving the Mansion as a residence for Utah's First Family and as a symbol of Utah's rich heritage.¹

This historical mansion, home of Utah's governor today, was the former Kearns Mansion located at 603 East South Temple in Salt Lake City. It is one of several mansions built at the turn of the century.

After three years of planning, this mansion was completed in 1902. It was the mining industry that made this building possible. Thomas Kearns (oval inset) became a millionaire at age twenty-eight as a result of his part ownership, along with David Keith, in the Silver King Coalition Silver Mines. Thomas Kearns was originally from Ontario, Canada, and had dabbled in mining activities in the Black Hills and in Arizona before coming to Utah. At age twenty-one, he was attracted to the

mines in Park City, where he made his fortune.

Part of this fortune was used to build his beautiful home in the style of a French Renaissance Chateau. It cost \$250,000 to build and another \$100,000 to furnish. Originally there were 28 rooms, 6 baths, 10 fireplaces, an all-marble kitchen, and a bowling alley, ballroom, and billiards room. There were also three vaults: for silver, jewels, and wine. This was quite a different abode than the early pioneers had lived in!

Although the mansion has gone through several remodelings, it still has the elegance of the original building and many of the original materials remain in the home. The interior of the mansion was lavishly decorated with woods from France, Belgium, and the Ural Mountains. Artisans were brought in from Europe to hand carve the

walls and the magnificent French oak staircase of the main hall.² It is truly a beautiful building to visit.

Thomas Kearns, owner of the mansion, became a U.S. Senator and publisher of the *Salt Lake Tribune*. Sadly, he was struck by a car and killed in 1918. In 1937 his wife, Jennie Judge Kearns, deeded the mansion to the State of Utah for the Governor's residence.

The owners of this mansion were not the pioneers who crossed the plains with wagons and hand-carts and struggled with the soil, crickets, and other elements in the early days. But they were truly later pioneers who were influential in social and political life and used their influence and wealth to introduce a new lifestyle into Utah. We honor all of those who contributed to this beautiful state that we call home today. ▣

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